Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, NOVEMBER 19, 1903. NUMBER 12

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live.

For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you singing; and all of the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

—*Isaiah LV. 1-3, 12-13.*

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UNITY

VOLUME LII. THURSDAY, NOVEMBER 19, 1903. NUMBER 12

Finland has attained to a woman Factory Inspector. This is a novelty, an innovation, but the twenty-two thousand women laborers in her factories and trade represent no novelty. Madam Gripenberg, in a letter to the *Woman's Journal,* recognizes a growing democracy as the result of "the difficult political conditions under which we live." She tells us that ninety-six noble families have died out since 1818; that noblemen's daughters marry into common familes more generally than in Sweden. Therein is nobility confirmed. Nobleness and "Noble Families" are not interchangeable terms in Finland or in America.

In these days of the reactionary segregation of women in colleges it is refreshing to come upon the testimony of President Angell, who, speaking of the Michigan University, as quoted in the *Woman's Journal,* says:

"Women have come here from all lands and nationalities, and no breath of scandal has touched the University through one of them. There have never been any particularly detailed rules for the governing of these students. This is not a place for children who do not know how to stand on their own feet, but for persons of judgment; and we trust to your sense of what is right and wrong.

"When I came here in 1871, there were only twelve women. There was great opposition to co-education. Men said women could not learn to study, and if they did learn, that they could not survive college life. But they did, and they stubbornly grew stronger, much to the disappointment of many who had prophesied."

Miss Jane Addams, of the Hull House, has recently been arguing with much effectiveness that the tramp is the product of child-labor. The man begins to work so young that he early grows chronically tired. In a recent inquiry by the present writer into the causes that make so many men reluctant to attend church, he found the same excuse offered from some quarters. "I had so much church-going to do when I was a child that I have grown sick and weary of it," was the confession of one man. Perhaps we need to prolong the period of infancy in both the industrial and religious realms. It is not wise to force the lily with warm water or to try to open the rose bud with a pen knife.

The *Week's Current* makes a pathetic story of a millionaire's troubles. This particular millionaire is George Vanderbilt, who, worn out by the perplexities that gathered around his palace home of Biltmore, in North Carolina, and the trouble he has had in many ways in building his Fifth Avenue mansion in New York City, has had to shut up shop and run off to Europe for a year's rest. Brother Vanderbilt's troubles are written small in the lives of thousands of good men and women who find their wealth a burden, their fortunes a misfortune, and their cares growing in proportion as their revenues increase. Is there no rest for the wealthy, no peace for the prosperous, no balm in bank notes, and no joy in a surplus? Who will show us the better way?

The Twelfth Universal Peace Congress was recently held at Rouen, France. Of this Congress the *Advocate of Peace* says that nearly five hundred men and women came together and for a week deliberated on the great questions related to universal peace. The discussions were mostly of a political character. Questions of truce, reduction of armaments, international politics, and how to bring the Hague court into general use, engaged the attention of the Congress. The *Advocate* closes its appreciative editorial as follows:

Taking it all in all, the Twelfth Universal Peace Congress was more than a success in itself; it was a revelation of the felt greatness and growing power of the new spirit of justice, of love and fellowship, of co-operation and concord, which is fast mastering the world and is destined soon to make it impossible for nations to think of each other as enemies and to arm themselves for each other's destruction.

The United States was represented by ten delegates to the Peace Congress recently held at Rouen, France, mentioned in another note. These were Mr. and Mrs. Edwin D. Mead, Benjamin F. Trueblood and Miss Lyra D. Trueblood, of Boston; Prof. J. C. Bracq, of Vassar College; Mrs. Anna L. Diggs, of Topeka, Kas.; Rev. and Mrs. Matthew Anderson, of Philadelphia; Mr. William Blymer, of Washington, and Countess Cora di Brazza, of the National Council of Woman. The United States has sent no representatives stood charged with a higher mission or burdened with a more prophetic trust. The Congress unanimously voted to hold the next meeting in the United States next year. Boston, New York and St. Louis are candidates for this meeting. The World's Fair at St. Louis will lose much of its significance if it fails to count this Congress as one of its exhibits, and the friends of peace ought to lay aside all objections and temptations that they may compel a reluctant world to take note of the intangible triumphs, the immaterial progress of civilization.

Ernest Crosby, as quoted in the *Literary Digest* of November 14th, comes to the conclusion that Jesus was more likely a farmer than a carpenter, all his illustrations being drawn from fields and out-of-doors rather than from the shop or in-doors. But this may only prove that Jesus was rural rather than urban in his training; he was a man of the country and not of the city. Even now the successful farmer must be handy with tools and has much carpentry to do; and the successful country carpenter always itches for the land and often is a good deal of a farmer. Perhaps fully

developed modern man will be more proficient in the use of tools, and to be "Jack of many trades" become the condition of being a master in one and not the contrary, as is assumed by the adage.

"The New Thought" is as yet to us a term of vague connotation. We confess that we are unable to clearly discover what is distinctively new or what old principle is sufficiently clearly apprehended to form the core of a new movement. Perhaps the Pacific shores offer a clearer atmosphere in which such discernment is possible. Anyhow, there is a monthly published in San Francisco entitled *"Now,"* which is the organ of "New Thought Movement"; and the publishing house of this magazine has put forth a "New Thought Primer" which can be obtained for twenty-five cents at 1437 Market St., San Francisco. Certainly these sixty-four pages demonstrate the wide range of sources and forces in which the "New Thought Movement" undertakes to detect a common life, a binding unity. Channing, Elisha Hicks, Emerson, Parker, the abolition movement, Brook Farm, Universalism, Unitarianism and Spiritualism are summoned as witnesses. The Salvation Army, Higher Criticism, Quakerism, Theosophy, Phrenology, and Christian Science are called into court to give evidence. We are so often called upon to be tolerant of a dogmatic narrowness that we ought to have a large degree of patience and expectancy with the vagueness of inclusiveness.

"Peace Sunday," it is announced, falls this year on the 20th of December, and all ministers are invited to take note of the day and in some fitting manner use it to enforce the principles of brotherhood and the gospel of peace. This is a happy date or otherwise, as the ministers interpret the Christmas message. If they take the angels' song seriously and believe that it is possible to render it into its practical equvalents and apply it to terrestrial conditions, the Christmas Sunday will be a Peace Sunday; but if Christmas is to be interpreted in terms of miracle, the objective point of which is a heaven supra-mundane and beyond the "river of death," then Peace Sunday should be given a date remote from the Christmas distractions. There is much in a symbol when it comes into the realm of ethics and spiritual experience. Why should there not be interwoven into the Christmas decoration in every church the flag of our country trimmed in white, thus teaching the smallest child and the maturest philosopher that the patriotic center must ever be bordered with international sympathies? Thus on one staff the flag of the country and the flag of the world would be in evidence.

Notwithstanding the obstructed transportation on account of the street car strike in Chicago, All Souls Church last Sunday night was filled to the doors with an audience that came to hear Dr. Yamei Kin, a remarkable Chinese lady, who brought to them "A Message From China." Dr. Kin is a most interesting little woman, carrying as she does oriental blood in her veins and occidental culture in her brains. Last March she delighted and surprised the attendants at the Congress of Religion at Los Angeles. Since then she has traveled eastward by slow stages and has been the guest of some Chicago ladies most of the summer. She is now about to leave for more easterly points. We believe it is her plan to visit most of the eastern cities and several of the colleges, particularly the women's universities, swinging around to St. Louis during the World's Fair months on her way back to her home in China. We believe Dr. Kin is one of the first, if not the first, Chinese woman to receive an American degree, she being a regular graduate of a Philadelphia medical college. For a while she practiced medicine in her own country, largely among her own sex, but her health giving way, she returned to this country. Thus far she has been utilized mostly by women's clubs and similar circles, who love to hear her talk on Chinese and Japanese art, literature, and similar topics. But, as was triumphantly revealed at Los Angeles and again at All Souls Church, Chicago, last Sunday night, she has a clear message to give to the religious world. In the last address referred to she outlined with clear diction and discriminating scholarship the message and the method of Lao-tse and Confucius, and then unfolded the need of a further message and a readiness to receive such from Christianity if offered the ethical gospel, the spiritual insight of Jesus without the encumbrances of the myth and the miracle of supernaturalism, of which the Chinese have an abundant supply at home. She told her audience that China could duplicate almost exactly this garment of Christian supernaturalism, to every rag and patch. Dr. Kin represents to a remarkable degree not only platform power, clear enunciation, elegant diction and discriminating judgment, but she represents a word greatly needed by the churches of America. Perhaps her unique personality, unoffending ways, and sympathetic appreciation may give her a hearing on platforms otherwise closed to the ideas and spirit she represents. We commend her to readers of UNITY wherever she goes, and hope they will make it their business to give her an opportunity to deliver the message of China in churches on Sunday in the interest of the things the churches stand for and to which the attendants are presumably committed.

"The Open Shop"—Is It an Open Question?

As we write Chicago is in the strain of another industrial war. The entire South Side street car system is tied up by a formidable strike. Between three and four thousand street car conductors, brakemen, motormen and other employes have refused work, and the public has practically been without transportation on these lines for a week or more. It has taxed the police force to its maximum to run a few cars on one line each day. Although the strikers displayed an unwonted amount of self-control, and pledged them-

selves to no violence, yet so intense were the sympathies of the working public, including women and children, with the strikers, and so exacting are the requirements of law and order on the one hand and the property interests of the company on the other, that a violent conflict is always imminent and has already resulted in much hard feeling, vehement language, minor physical violence, considerable destruction of property, and incidentally the loss of a few lives. More serious results may be expected at any moment. The strikers have financial and time grievances. These probably could have been adjusted without a strike. Perhaps the company would have been willing to submit all such questions to arbitration, for which the strikers have steadily begged, but the one question which the company would not tolerate is the question of a "closed shop"—that is, the promise to employ only union men and to deal with the union as such on all questions of labor, wages, etc. The claim of the company in this respect is so in accord with the apparent sense as well as the obvious law in the matter that to the majority of people it would seem as though there is but one side to this question.

"May not the man who pays the money decide whom he is to pay it to, and how much, and when?"

"Has not a man a right to conduct his own business?" Recognizing the right of any man or number of men "to cease working, and to organize, and to control one another, yet has a man any right to say to another, 'You must not work'?"

These questions seem to be almost axiomatic to the industrial world, and the majority of "sensible" business men think it an impertinence, if not something worse, to suggest the possibility of there being any truth on the other side.

While from the other side come such questions as these:

"If capital is permitted to combine with such absolute power and oftentimes such fell results to its foes, whether these foes be other combines of capital, the interests of labor, or the welfare of the public, should not labor also be organized, if possible, as effectively and be protected in the organization in like manner with capital?"

"When the living of large bodies of men, with that of their wives and children, is at issue, can they effectively defend their interests in organization unless in all legitimate ways they secure control of the entire labor interests?"

"Does not 'An Open Shop' practically mean an opportunity for the workman more individual in his ambition, less efficient in his capabilities, or less public-spirited in his craft, to work for a lower wage, the result of which in the long run will inevitably lower the standard of living for workingmen, debase the labor market, and degrade the worker?"

"When great industries necessitate the colonization of laborers, the building of homes, the forming of school, church, and other social ties, the higher specializing of their skill, which in making them fit for this work to a degree unfits them for other work or at least removes them from the reach of other work, do they not at the same time endow these laborers with more than the rights of a hired man? Are they not, willy-nilly, partners in the concern?"

"Have the laborers not a right to a place in the councils of such a concern?"

"Is the interest represented by a great corporation like the street car company wholly represented by the capital invested, even though the legal documents do so indicate?"

"A strike is a state of industrial war. Are all things fair in war, or are not many things justified by the war code which would not be tolerated by the ethics of peace?"

These and many other questions of the kind are urged by those who find that labor, in order to be effective at all, must be able to control the labor commodity in the business in question.

We do not presume to answer these questions; we have not the vision necessary to such answers, even to our own satisfaction, but we have asked questions enough to indicate that the problem of "The Open Shop" is at the present time pre-eminently the industrial question, compared with which all other questions are subservient.

Pending the solution of these questions, may we venture on one or two suggestions: That the seriousness of this problem is largely ameliorated if not removed by a recognition not only of the right but of the necessity and the duty of arbitration whenever there is an issue that cannot be otherwise settled. Does it not seem that no righteous cause need fear to be tried by a competent court? Every man or combination ought to be willing to trust his interests in the hands of a jury of his peers; and arbitration simply implies a competent court, an adequate jury. If labor unions were not only allowed but required to incorporate, thus giving them legal status equal to that of corporate capital, and if by adequate legislation and mutual understanding this trial at the hands of experts of all questions in dispute, without the interference of a strike, be made imperative, then possibly the closed shop would be as much desired by capital as by labor and would redound as much to the interest of the employer as of the employe. It might not only make labor more stable and the laborer more constant, but it might elevate the quality of his labor, temper the claim of labor, and hasten the time when employer and laborer will not only be friends but will be increasingly identified in personality as well as in interests.

Let no one answer too confidently any of the above questions until after a large investment of study, a religious self-examination of motive and spirit. Perhaps the most that such an inquiry can bring to the majority of right-minded men and women today is the state of mind implied in the caption of this editorial—"Is the 'open shop' an open question?"

THE PULPIT.

Gambling.

A Sermon Delivered by Jenkin Lloyd Jones in All Souls Church, Chicago, November 15, 1903.

Thou shalt not steal.
Thou shalt not covet.
—*Genesis xx. 15, 17.*

Seek thou first his kingdom and his righteousness and all these things shall be added unto you.
Matthew vi. 33.

If I were to gather a basket full of crass facts and figures concerning gambling in Chicago, if I were to tell of the wide-spread evil of the gaming-houses that have been run on the "wide-open" plan, of the iniquitous slot machines, of the insidious policy shops and the horse-racing book-makers found not alone on the confessedly lawless streets in the sections of the city that are widely advertised as bad, but in the respectable quarters of our city, the drug and tobacco stores, the saloons and club houses of varying elegance, I should be dealing in the commonplaces of the papers, I should be telling more than a twice-told tale in common gossip, matters of public intelligence. I should be but stating facts that are familiar to everybody but the police and those in authority over them. If I were to tell you that all these are in violation of plain city ordinances and state laws which might be enforced to a degree that would be redemptive and revolutionary to many localities and individuals if the executive forces of the city government only believed in virtue as they do in vice and dreaded the political power of the virtuous as they do the political power of the vicious, I should again be but stating the sober judgment of an ever-increasing class of cool-headed business men, sagacious men of the world, if you please, who give studious thought to ethical problems out of the pulpit as well as in it.

Public gambling is, of all vices, most amenable to ordinances, most within reach of the police. Much of it cannot be carried on to any great extent without tangible instruments and apparatus, much of it complicated, more or less expensive, easily discoverable, easily captured, always subject to confiscation and destruction. If I were to carry this discussion farther and talk about graft and the tell power of politics, the iniquitous allegiance between the office-seeker and the office-holder and those who have most reason to dread the officials, and for the suppression of which many of the offices were created and are sustained, I should again be dealing only with crass material, the grosser and more obvious phases of the debasing and debilitating practice of gambling. I should but be dealing in the commonplaces of the newspapers, wasting the precious Sunday hour in talking about what everybody knows very well, and many perhaps better than I, because they have opportunities of studying these facts at shorter range than I choose to. But there are more subtle phases of this gambling habit that must be recognized before we can reach the roots of the matter and which must be studied before we can arrive at a radical cure. The ethical sense will never reach executive potency until it is based upon consistency and philosophical thoroughness. The teachers of ethics know that there is much in a name. No speech is moral except plain speech in these directions.

The fundamental and essential element in all gambling is getting something for nothing, possessing without rendering a *quid pro quo*. Whenever this is practiced it is gambling, whether it be a prize won at a progressive eucher party, a stake won on an election, on foot-ball, or a blind hit on the exchange concerning the watered stocks that are gambled for on Wall street, or the capitalized guess on the outcome of the corn crop of October while it is yet May. Gambling is the same in principle and equally demoralizing in its character whether the stakes be pennies in the alley or gold eagles at Monte Carlo, or ribboned favors won at the card party in the cozy home parlor on the avenue. Neither virtue nor vice can ever be estimated in dollars and cents. They never represent quantities; they always represent qualities. Gambling is a spiritual habit before it is a material danger. The feverish pulse, the excited nerve, the insulted conscience, the blunted sympathy are of the same quality and oftentimes of the same intensity whether the "ante" be nickels or dollars; whether the game be the soldier's "chuck-luck" spread out on his poncho behind the guard house (of which I have many graphic and grim memories), or the quiet game in the altogether respectable and fashionable club house. Betting is betting whether it be accompanied by the foul-mouthed vulgarity of the cock-pit and the beer garden or the gloved daintiness of the coaching party on Derby Day. All moneys acquired or lost by the blind taking of chances where judgment, traceable law and calculable conditions are obviously set aside in the interest of luck, whatever the motive may be and whatever the stake may be, represent gambling, and all gambling has some fell back-door connection with brigandage. It is financial dueling—when one wins the other must lose. He gets that which is not his own, that for which he has not paid, and his only justification lies in the fact that the other party went willingly into the duel, hoping that he might get the first shot and thus become the victor instead of the victim. All gambling has a real though sudden and unconfessed connection with the inflexible and inevitable moral law. It is a violation of the eighth and tenth commandments, which say, "Thou shalt not steal," and "Thou shalt not covet." This connection is none the less real because unrecognized or unconfessed. Gambling, in its most refined form as well as in its coarser and louder aspects, has in it a desire for another's goods and this desire is covetousness; and, when such goods are secured without rendering adequate returns, the act is stealing, whether the transaction occurs in a Clark Street dive or an avenue mansion and whether the conscious motive be love of greed or the love of excitement, a passion for gain or a passion for fun.

And this leads us to consider next the causes of gambling, the subtle forces that drive to speculation and reckless ventures. In this discussion we will recognize two,—one, the greed of riches; the other, the greed of fun; a hurry to get rich quick, or a desire for excitement. Or, to state the antithesis:—gambling of all kinds and dimensions springs either from a dread of poverty or from *ennui*. It is a desire to escape either from want or from stupidity. Let us look at these two causes.

The good book says, "The love of money is the root of all evil." This is not the whole truth, but it contains a great fragment of the truth. Most of the illegitimate business of the world is invented and fostered by the hurry to get rich, the fever to cut across corners and by so doing cut off some other fellow or fellows in the procession and get ahead of them. The machinery of civilization is geared low, as all machinery must be that is intended for heavy work and to work for a long time. There is money in legitimate business. An honest man can get along. Industry, intelligence and persistency are being rewarded today in the industrial and commercial world. But there are so many pushing along on the same road, so many side duties and legitimate calls that there is scarcely "big

money" in short time for any honest man who is willing to play the game of life fairly, giving recognition to the law which demands that one should let live as well as live. When legitimate business grows impatient of legitimate returns, when the individual rebels against the slow advance which is the necessary law of progress, when finite man's impatience undertakes to set at defiance the patience of the Infinite God, then gambling begins. The gambler says, "Money I must have, whether or no. Money I will have in spite of and not on account of the laws of equity, the principles of industry, or the conditions of legitimate exchange." Here we come upon the controlling passion of the great gamblers. This passion lies at the bottom of the reckless speculation that maddens trade and brings its periodic disasters to legitimate industries; it is this passion which bargains for the panics that so demoralize all the steady working forces of civilization. The biggest gambling, the most demoralizing betting, is that done under the inspirations of greed, the get-rich-quick passion, and this is the kind of gambling least conspicuous, hardest to discover, and most difficult to repress.

But the more obvious gambling, the insidious gaming that pervades society, reaching from the newsboy in the alley to the college graduate on the gridiron or the men and women in refined homes, seldom has its origin, I take it, in the greed of money. Most of these polite gamblers are happily removed from this temptation. They are moved rather by the greed of fun, the love of excitement. "O no! we have no stakes except just a little trifle to make the game interesting!" and when the appetite for cards begins to lag and things grow tedious, they increase the stake a little, double up on the "ante," that again the shuffling may grow lively, the banter grow brighter, another hour be saved from tedium, and boredom avoided.

Now, then, may we ask for the remedies? How are we going to stem this subtle but powerful tide of dissipation? The most insidious, far-reaching, and perhaps most difficult to cure of the major vices of society, is this vice of gambling. There is more hope for the reformation of the drunkard and the libertine than there is for the reclaiming of the man or woman once fairly in the thrall of the gaming table. The dice box, the cards, the race course, the roulette wheel, and betting under its thousand forms, are to the spirit what morphine is to the body—the most deadening, tyrannical, and, on that account, most hopeless habit that the physician is ever called upon to cope with.

No remedy can be of avail except that based on the frank admission that gambling is a misuse of legitimate motives, the result of right purposes gone to seed. Accumulation is not only the necessity but the glory of civilized man. Thereby is he differentiated from the barbarian. The fully developed man and woman must take thought of the morrow, provide for the rainy day, and if possible bargain for increasing needs, that their usefulness may be increased and that the joy of others may be enhanced through their own enlarging joys.

Again, the love of fun, a relish for amusements, is a mark of civilization. Reaction must follow action, and re-creation must restore tissues wasted in the creative work of life. There is no sin in money-making, and there are many pleasures that are innocent, The sin comes in when money is sought illegitimately and when the amusement is of a kind that devitalizes the soul and vitiates the life.

Conscience easily recognizes with George Eliot that "that morality cannot save sinners which does not satisfy saints." Sin is never a thing of quantity. The Master was profoundly philosophical as well as ethical when he said, "No man can serve two masters," and "whosoever, therefore, shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of Heaven."

What is needed is an adequate re-enforcement for conscience, sufficient strength to resist the contagious habit, to enlist the energies on higher and safer lines.

Two words suggest the great antidotes to the first temptation, the temptation of money, *viz.*, sense and simplicity. The gambling man and woman may not object to being called knaves—indeed, there is certain spice in being a little naughty—but they do not like to be called fools. A certain bravado justifies a petty defiance to the exacting demands of conscience. It seems a little smart to be "in it just a little, don't you know!" but let these people know that they are making themselves ridiculous, that they are acting silly in their betting and their gambling and they may quit it. The best antidote to the slot machine is a simple lesson in mathematics, an explanation of the mechanics of the dastardly machine, which is made in such a way that no luck can ever defeat it. The machine always has the bigger show. No one will willingly throw loaded dice or play against a marked pack of cards, but this is exactly the situation with most of the gambling devices that debauch our young men and women, from the horse race to the bucket shop, from poker to "policy." Let the gamester, however respectable, use a little common sense, and he will realize that in the great majority of cases it is "heads, you win, tails, I lose,"—the result, in the long run, is against him in either case.

The other word is "simplicity." It is the complex needs of modern society that push so many men and women to take the desperate chances of a gambler. The elaborations of society are oftentimes a matter of geometrical progression, while the increase of the legitimate income must necessarily be a matter of arithmetical progression. It is a smart young man indeed who can increase his income with sufficient rapidity to keep pace with the expenditures of a silly wife and giddy children. Gambling is a logical attendant upon the fashionable extravagances, the costly functions of artificial and conventional society. Nothing but the "yea, yea," and the "nay, nay," of the simple life of the Gospel, the "plain living and high thinking" of Wordsworth and Emerson, can save our generations from the mad career which begins in speculation and ends in peculation; that almost demands a forgetting, first of the prudences and then of the integrities of life. The wife's hat and the daughter's outfit are more closely related to the betting and the speculation that ends in forgery and fraud than even the newspapers know.

But all this is negative. As I believe, the most fundamental cause of the gambling most in evidence in the life we represent is from the second source, the love of excitement, so I must think that the only safety lies in awakening nobler excitements, cultivating purer joys, kindling holier enthusiasms. Gambling finds lodgment only in vacant lives. It is the miserable mischief that Satan finds for idle hands to do. If there be no appetite for reading, no love of poetry, no interest in humanity to make warm and living the home circle, then you must bring out the cards, and if there be not enough intellectuality to make whist interesting, then bring out the poker chips.

"Seek thou first his kingdom and his righteousness and all these things shall be added unto you" is the final demand of sociology as well as of religion. We are wasting ourselves on externalities. It will not do to lay the blame on the Mayor for our own inanity, for the stupidity of our homes, the materiality of our

ideals. It will not do to expect the police to counteract the bad examples of our fathers. It is very well that we should enforce the ordinances on Thirty-ninth Street and along Cottage Grove, Archer, and Milwaukee Avenues, whereon are crowded so many of our non-American and non-prosperous citizens, and they could be enforced to a degree none of us dream of if the Americanized and prosperous classes could with clean consciences and clean hands insist on their execution. But it is not well that that should be tolerated in the club room which is condemned in the saloon; that the crimes should be protected in the homes of the church member and the church attendant which are frowned upon at the beer garden and the cigar stand.

"Cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The gaming tables of the world today are supported for the benefit of the listless sons and daughters of men. Gambling is the product of aimless lives, purposeless children, not of want, but of plenty; products primarily, not of starvation, but of stuffing.

More than sense do we need sensibilities in order to be satisfied with the legitimate pleasures of life. Not education of the head, but the enkindling of the heart; not knowledge will save, but impulse, motive, ideality. In this direction lies the cure not only for gambling but for drunkenness and bestiality.

Mrs. Browning in her prayer for the ragged children of London, cried:

"Put a thought beneath their rags
To ennoble the heart's struggle."

When we see men and women well clothed, highly fed, elegantly housed, lured by the deceptive excitements of the games, trying to drive out weariness and wretchedness with the fitful excitements of gambling, we can but change Mrs. Browning's prayer and beg for something that will put a thought beneath their silks and make their lives less dreary. There is no remedy for sin but more soul and larger life. Salvation is the only word that will answer, and salvation has in it the same central meaning whether used by General Booth, the Commander of the Salvation Army, or by James Martineau, the great Unitarian. Salvation is a gospel word in Emerson as it is in Paul, and salvation means life redeemed by a purpose; the heart filled with an adequate motive; the mind swayed with a love of truth and right. There are no charities save the charities of mind. In the last analysis, all other helpings are hurtful. We are too superficial in our kindnesses. We are affluent with our money to build hospitals; we sympathize with cold feet, and hurry to wrap the nakedness of men and women in our cast-off garments or with our superfluous money. Chicago responds promptly to the cry that seeks to help men without touching their religious convictions or Sunday habits, without song and prayer and without thought, exercise and moral regeneration. All this is but an attempt to cure the plague with rose water. We would make children noble with a few songs and a little hand sapolio, methods benign, beautiful, but insufficient. It is local application where constitutional treatment is necessary. It is applying plasters and blisters to the pimples, the boils, and the carbuncles of the body politic, and these are poor substitutes for the radical regime that will put more red corpuscles in the blood, oxygenize the will, and fill the life with a holy passion for usefulness.

It is not true that it makes no difference what one thinks about God, man, duty, and destiny. It is not true that the man's creed has no influence upon his life. All history disproves the assumption that you can permanently suppress any vice, elevate any community, ameliorate the poverties and the degradations incident thereto, except through the central forces of religion, except by the mighty leverage of the ideal.

And yet, in the face of this mighty demonstration of history, Chicago stands and smilingly confesses its indifference.

Alas! I fear it is too true of this church, as of other churches, that we are more ready to respond to every call upon our time and our pocket-books than to the central call which alone justifies our existence, which alone gave us our being, and which alone furnishes the spring that moves all our actions. What the locomotive would be without fire in the grate and water in the boiler, what the electric wires and burners would be without the dynamo, what the telephone would be without a battery, that would this church and every other church be without an investment of ideals, without the convictions that belong to a living faith, without the ideals that fill the life with a purpose, the enthusiasms that make the days too short to work for them without the high and holy causes that empty the fattest pocket-books with a glad consecration.

I will not specialize further. Before God and man, this church and every church is nothing if it is not missionary. My life is void if it has no message to give. And we may well close shop when we have no propaganda that is fundamental in our interest and support. "Power is in the word," says the poet again, and if you plant that word "deep enough in any man's breast

"— you have done more for that man
Than if you dressed him in a broadcloth coat,
And warmed his Sunday pottage at your fire."

If you would stop gambling in Chicago, cease the most insidious of thieving, escape the blight of covetousness, for there is no other sure prescription than that which compels us to "seek his kingdom and his righteousness." His kingdom is an intangible kingdom; it is not a kingdom of things, but a kingdom of loves and of longings. Let us not neglect the central fires lest we be found, like the man in the missionary fable, "killing the goose that laid the golden egg."

The Wise One's Heart.

And there were ten of them as fair and sweet as was the bride herself. They laughed and chatted as they went and were as children playing at some game in merriment.

At last, all wearily they sank to sleep as children will, and did not wake till the cry arose: "The bridegroom comes!" They sprang up from the steps where they had slept to trim the lamps.

Then five of them, as sweet and pretty as the rest, teased for some oil to put within their lamps.

Now, why should not the other five have given some? All might have run most swiftly then and reached the door together, waited there all out of breath, and bid the bridegroom welcome.

Ah, but the five were wise! They did not share their oil. And all the other five went running off; their little feet did trip and stumble in the dark, and how they sobbed and clasped each other's hands and tried to hope.

And when they came again the steps were bare and they were all alone. They knocked and peeped within the door. They heard the music, felt the gayety behind the walls. They cried, these pretty ones. They sat down on the steps and leaned their heads together in the dark and cried.

At last the door was opened just a crack. The bridegroom said he knew them not. Behind him stood one of the other five, and when she saw the huddled group she grew as sad and still. The flowers seemed withered, music clanged less sweet—she saw as through a mist of tears and would not laugh.

She slipped out in the dark and went to them, and cheered them while they waited for the dawn until again they fell asleep with lashes all tear-fringed and trembling lips.

—*Charlotte Teller.*

THE STUDY TABLE.

Laura Bridgman.

After long waiting, this important book seems to have been brought to the world at precisely the right time, not alone because the gifted authors, Mrs. Florence Howe Hall and Mrs. Maud Howe Elliot, have the inspiration of family affection and deep interest, as well as the literary ability, to produce the history with all the simplicity and charm of an eye witness; but also because the public is still deeply interested in the more recent experience of Miss Helen Keller, who has reaped the advantage of the methods of Dr. Howe and his successors in her own remarkable career.

Laura Bridgman has long been a familiar name to all who have loved humanity, or been interested in the development of a living soul under adverse circumstances. Yet this volume brings a great amount of new information in regard to her history and the methods so patiently and skilfully devised by Dr. Howe, and the consequent development of her intellectual and spiritual powers. It was a most fortunate circumstance for the experiment which Dr. Howe wished to make in the education of a blind and deaf mute, to find in his first pupil a woman well endowed by nature and of good hereditary influences. Mr. and Mrs. Bridgman were of good substantial New England families, and with characteristic respect for education, they fully concurred in all the advantages offered for their daughter. Laura was born with the usual faculties of sight and hearing, but was rather a sickly child, with strong "physical peculiarities from her mother and a temperament very liable to certain diseases, but with great delicacy of fiber and consequent sensibility." After the recurrence of several childish "fits" common to such temperaments, she was in fine condition for about four months, after which scarlet fever ravaged her system with great fury, destroying utterly the organs of sight and hearing, blunting the sense of smell, and prostrating her whole system so completely that recovery was impossible. The interesting account by Dr. Howe of her physical condition opens up many of the important questions to which medical science is anxiously seeking an answer, and the history of the young girl becomes very valuable, kept as she was for years under careful and competent medical supervision, in this connection of physical science alone. But almost as interesting is the account of the early friend of this bereaved girl, who was devoted to her in her helpless childhood. His name should be remembered along with the hero of philanthropy, who liberated her from the prison house of her mind. "Mr. Asa Tenney, an eccentric old bachelor in the neighborhood, was a rude, unlettered man, but with a kind and warm heart, which she contrived to touch, and from which there flowed toward her as long as it beat a stream of love and kindness."

He became interested in the little deaf, dumb and blind child, and as soon as she could walk out he used to lead her off into the fields and woods. He contrived to teach her in many ways, but he had no belief she could be taught speech or reading and writing in any way, and he felt quite unwilling that she should be taken to Boston with Dr. Howe.

Dr. Howe took the greatest care to lead the young girl into a simple, intelligent and self-supporting life. There were many difficulties in the way, from her own excitable and passionate temperament, and from the unwise treatment of the many people who thronged about her from interest in her peculiar situation and from curiosity. At a later period some of her relations proposed to employ her to give entertainments by which she could make large profits. Dr. Howe was extremely averse to such a plan for her, and sent a teacher to visit her parents and dissuade them from such a course. "That's enough, then," said Mr. Bridgman. "Dr. Howe has made Laura what she is, and we have no right to do anything contrary to his judgment."

Twice the attempt was made to remove Laura to her father's home, but, although she was very much attached to her relatives, she pined for her Boston home, where she was indeed born again into thought and life, and she was so ill as to be in peril of her life until she was returned to the institution, from which she was never to be wholly separated. She was, however, for long periods with friends who had a great influence upon her, especially upon her religious convictions. She was baptized into the Baptist church, of which she continued a member.

Many curious problems in physiology and spiritual influence are offered by the experience of this soul who could not receive knowledge by the common senses. Her own journals and those of her devoted teachers give us great insight into her experiences. Some instances of intercourse with other minds are given and also her perception of color and of the effect of music through the vibrations, to which her nerves were very sensitive. Red was offensive to her and black and white were distinct to her feelings.

Besides the absorbing interest in Laura's education and her career, this book is full of delightful reminiscences of the life of Dr. Howe, whose short memoir in the beginning gives a vivid picture of his remarkable life and also of his much prized friend, Dr. John D. Fisher, who was the first to awaken attention to the education of the blind and was willingly evermore the supporter and friend of Dr. Howe's work.

Dr. Howe's wife and daughters are necessarily mingled in the delightful narration of this child of their love and care. It is a great satisfaction to continue the relation through the management of the institution by Dr. Howe's devoted son-in-law, Mr. Anagnos, who has carried out the plans of Dr. Howe on the same lines, but to greater extent and success.

I know nothing in the history of philanthropy more satisfactory than the history of this institution and the wide influence it has produced on many other plans for humanity and reform. EDNAH D. CHENEY.

Reviews by Mr. Chadwick.

THE METTLE OF THE PASTURE.*

Mr. Allen has written another novel to make people think and talk. Scores of letters have been written about it to one of the literary journals. There are not merely two opinions about it, but all shades of opinion. Here is the situation: A lover who has been betrayed into a shameful action confesses this to the proud girl to whom he is engaged to be married. Whereupon she rejects him altogether. Later she returns from her voluntary exile to clear his name from unjust aspersions. Still later she repents of her hardness and marries him—a dying man. "The Mettle of the Pasture" is the lover's truthfulness. What we have is one of the world's great tragedies, a collision of nobilities, the man's passionate truthfulness, the woman's passionate purity. The trouble is that the woman is not good enough. Our sympathy with her is qualified by the intrusion of her calculating selfishness. There has been much difference among the critics as to the conduct of either party. Should the lover have told his secret? Should the woman have cast him off? The truth is that each, the two being constituted as they were, had to do as they did. A less truthful man (yet not per-

*The Mettle of the Pasture. By James Lane Allen. New York: The Macmillan Company. Cloth, 12mo, $1.50.

haps a worse) would have kept his secret and buried his early fault under a mountain of fidelity. A more loving woman would have forgiven the fault for her love's sake and because all possible atonement had been made. The book has the merits and the faults of Mr. Allen's novels heretofore. The work is not evenly good. There are some trivial, some inexcusable details. There are good characters besides the leading two, but there is a general lack of involution among them. Some of them seem to be here for no better reason than to lengthen out the story. There is very little development in the relations of the two leading characters. Here and there, as in the former novels, there is a lowering of the tone that is difficult to exonerate or understand. Some of the persons of the drama are made to do things for which they will hold Mr. Allen severely responsible when they meet him in the Elysian fields.

HETTY WESLEY.*

Mr. Quiller-Couch contributes to the Wesley bi-centennial an excellent novel, albeit a very painful one. He brings an admirable talent to the story of Hetty Wesley, the loveliest and most human and the most unfortunate of the big Wesley family. She suffered quite as much from the religious temper of her family as from her own waywardness or from the abuse of her confidence by a designing knave. Deceived and betrayed she returns to her home and vows to marry the first man who stands ready to take away the shame of her unfathered child. Her father holds her to her vow and she marries a former lover, rough but true, to whom she can give no heartfelt love, yet brings to him a perfect faithfulness. The situation and all the characters of the Wesley family are realized in a manner that is extremely vivid. The relation of John and Charles to the other members of the family is brought with particular force. The final impression is that it must be much harder for a good God to forgive many of the saints than some of the sinners.

THE APOCRYPHAL AND LEGENDARY LIFE OF CHRIST.†

While involving an immense amount of painstaking study and research the character of this book is essentially popular and it makes its appeal not to the scholar, but to the average man. It would be cruel to admit a doubt that so much labor has been wasted or ill-spent, but such a doubt will manage to intrude. What the writer aims at is to bring together the whole body of the apocryphal gospels and other extra canonical literature which assumes to tell the story of Jesus' life and teachings. Much matter is introduced that has not before appeared in English. But the grand peculiarity is that we have this matter presented under the form of a continuous narrative. The patience and the ingenuity required for such a labor must have been immense and it is impossible to imagine how the work could have been better done. A course of thirty chapters covers every principal aspect of the life of Jesus and the legends that surround his birth and death. The wonder is that the spiritual content of this aggregation is so extremely small. One rises from its perusal with a new sense of the efficacy of that process of natural selection which separated from such stuff as this the gospels and epistles and other writings of the New Testament. Surely the early Christian centuries were not altogether devoid of critical acumen. Yet that we have here and in the New Testament differences of degree rather than of kind is a conclusion difficult to avoid. Mention should be made of the elaborate introduction which describes and evaluates the apocryphal writings. This is followed by a list of authorities and another of the main sources, with other lists of secondary importance.

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*Hetty Wesley. By A. T. Quiller-Couch. New York: The Macmillan Company. Cloth, 12mo, $1.50 net.

†The Apocryphal and Legendary Life of Christ. By James De Quincy Donehoo, M. A., Rector of Grace Church, Monroe, La. New York: The Macmillan Company. 1903.

Notes.

I was inclined to think that the admirers of Prof. Stimson's "Gate Beautiful—Principles and Methods in Vital Art Education," were over enthusiastic in their praise. A merely casual examination of the book, however, astounded me with its immense knowledge; and a more careful examination convinces me that for synthetic power we have in Prof. Stimson a man of remarkable gifts. He handles the facts which are handled by others, but he has that wide sweep of comprehension which creates out of them a unity. I am not prepared to say whether his theories are wholly correct; but I consider his book one of the marvels of the age. It will repay the most thorough study and will warm the whole of a man's intellectual and moral life while it enables him to grasp the combined meaning of widely divergent events. The object of Prof. Stimson is, in his own words, "to promptly and clearly show to students vital principles, absolute laws, and germinal elements of beauty which underlie all good art work." Now let us add that no man, in any department of work, ought to be less than an artist. A man should plow his fields, gather his crops, and even take them to market as an artist. Beauty should be combined with truth and honor in the kitchen and counting room, as well as in the pulpit. "On sociologic and scientific grounds our ideal is the artist-artisan—a balanced temperament and development which harmonizes allied and co-essential truth. On similar grounds we welcome the benefit of opposite temperaments and sex—woman's work growing stronger and more valuable while man's grows more refined and sensitive by contact." The man who is left to work in any industry without feeling the relation of that industry to all other industries, and of his own labor to the labor of all other people, in all departments and walks of life, that man will be left to become that detestable failure of humanity, an egotist. We have them everywhere, and unfortunately the one chiefest characteristic of their life failure is their incapacity to comprehend their own narrowness. Prof. Stimson, in this magnificent work, brings soul, brain and hand all into co-operation. He bids us, above all, to put ourselves into touch with the Divine, on every side of its terrestrial expression, and in every beautiful life struggle or human aspiration. In this way he would reverently open for us the house of God. As a result, man, instead of being a stupid worshiper of some unknown force, would become the child of a known Father—that Father expressing to him the true, the beautiful and the good.

From McClure, Phillips & Co., I am in receipt of another book by Stewart Edward White, author of "The Blazed Trail." This book is "The Westerners," and is worthy of the author; but I do not feel so captivated with it as with the two books that preceded it. The character of Lafond, if it be a genuine description of a half-breed, is something so out of the line of civilized conceptions and sentiments that he becomes unthinkable to us. I can only feel that such a character is an impossibility. But anyone who has read "The Blazed Trail" will only need to be told that Mr. White has another book on the market.

From Funk & Wagnall's I am in receipt of a new "History of Socialism in the United States," by Morris Hillquit. This book is very timely just now because

socialism is making decided progress, and ought to be thoroughly understood by the people. Part third of the volume treats of the modern movement. The platform of the Socialist Party and the Socialist Labor Party are given in the Appendix. Chapter fourth of the third part is the most important, because it discusses living issues. We still need a book on socialism that will aid the people in widening out their altruistic tendencies without dropping into the hands of mere theorists who expect to turn the world exactly up side down and in that way make it all right. We are going to add to our socialist school system and our socialist post office system a good deal of public ownership of railroads and telegraphs—and *something* more. Just how far this tendency is going is what we need to foresee, and just how far it *ought* to go.

From the same house I am in receipt of "Tittlebat Titmouse." This is another effort to revive an old book. It is Samuel Warren's "Ten Thousand a Year," republished under a new title. The work is considerably abridged, and is said to be improved. I am not quite sure about that; but I am sure that the original novel was a magnificent affair, and ought not to be allowed to die. It ranks well with Dickens' best productions.

From G. P. Putnam's Sons I have two of the volumes included in "Little French Masterpieces." These two are stories by Gustave Flaubert and Prosper Merimee. They lack that spirit which we have developed as distinctively Anglo-Saxon. The getting up of the books is delightful. They are bound in flexible morocco, and are just the right size for the pocket.

From Houghton & Mifflin I have "Good Bye, Proud World," by Ellen Olney Kirk. Those who have read the "Story of Margaret Kent," or "A Daughter of Eve," will know without being told that they will have a treat in this volume. It is not a book easy to review, but it gives us the New England spirit—the moral and religious as well as the intellectual. It is penetrated with an ethical purpose.

From the same house I have Dr. Gordon's last book, "Ultimate Conceptions of Faith." This book contains lectures delivered before Yale University in 1902, and it expresses the progressive spirit of Congregationalism without giving way at all to Unitarianism, and yet the author says: "The truth is, we have stolen the anthropology of the Unitarians; and they have stolen the essential theology of the Trinitarians; and thus far neither we nor they have had the courage to acknowledge the theft." He is in honor bound to his theological associates to stand by the Trinity. He thinks the Trinity stands for "a social God—the only God who can mean anything great to man." This sort of logic is really foreign to Dr. Gordon, and it is not fair to quote it as characteristic of his book. But is it not dangerous to have, buried up in one's intellectual life, such a ludicrous necessity? I have heard an orthodox clergyman, President of a college, express the same funny truth, in these terms: "God, the Father, as one, would be lonesome; God, the Father, Son and Holy Spirit, make society for each other." He seemed to consider this a magnificent and conclusive argument. It is good enough argument, if God be the anthropomorphic being of orthodox theology—simply a huge and infinite man, who lived an eternity alone, and then, as Dean Burgon has it, "for some unaccountable reason, said to himself, 'Let us make man in our own image.'"

I wish you would read an article in the *Independent* for Oct. 14, on "Church Going." It is by Margaret Deland, author of "John Ward, Preacher." It marks a long stride ahead when our magazines will speak the truth as plainly as it is stated in this article "Each soul of us must decide what is holiness to *us*—and no man can decide what is holiness for any other men."

On the table lies a most remarkable book published by G. P. Putnam's Sons and translated, from one of the Professors of Pasteur Institute, Elie Metchnikoff. Professor M. is one of the greatest of living biologists, and in this work he has given us some most startling theories, backed up by that remarkable line of research of which the Pasteur Institute is most significant. He reviews optimistic philosophy, and discusses life and immortality. He considers human nature as an apex and he accepts man as an animal; but he declares that all the processes of nature constitute a unity. Man is the brother of the beast, but he is more than that, he is child of God—of mind, of thought, of will. Passing by some of his chapters on harmonies and disharmonies, and his discussion of old age and pain, I can just call your attention to some of his remarkable conclusions concerning death. Old age, he avers, is the consequence of the white corpuscles of the blood being vanquished by their natural enemies the microbes. Before long, he is confident, that, at the Pasteur Institute or elsewhere, a serum will be discovered which will supply necessary nutriment to these corpuscles, and so prolong the vitality of heart and brain and lungs in the human individual. Meanwhile his lesson is that we should return to nature, lead a simpler life, and believe that old age can be almost indefinitely prolonged. He says that from twenty to fifty a man should live for himself and his family; from fifty to one hundred he should live for science and humanity; and after one hundred for the State. He tells us that one man in a million at present dies a natural death and that we ought to live to one hundred and forty years of age. A man who expires at seventy or eighty is the victim of accident, cut off in the flower of his days. I am giving all that I can of this wonderful book, and shall turn it over to the readers of UNITY with confidence that they will thank me for calling their attention to its remarkable pages.

From the Lothrop Publishing Co., of Boston, I have a most excellent revival of Greek method and thought, in the novel "Gorgo,"—a romance of old Athens, by Prof. Gaines, of St. Lawrence University. I have not read the whole of this volume; mainly because it cannot be read in a hasty manner. It gives more than pleasure, it gives instruction. On the whole, do not leave "Gorgo" out of your list of readable and useful novels.

From Harper Bros. I have Booth Tarkington's latest book, "Cherry." This is a romance of old New York; and it resurrects the style of Addison and Goldsmith—their method of story telling. Mr. Sudgeberry is the sort of character that we should expect Addison to find a great deal of pleasure in developing. He is an instance of egotism in love,—that is, so far as an egotist can be in love. He supposes himself to be excessively devoted to Sylvia, while in fact he is doing nothing but exploit himself. Fortunately Sylvia understands him, and leads him a fool's dance, and then drops him. The book is a comedy, from first to last, full of sprightliness, and very clever. It might serve for a cure for an egotist, who had not quite swallowed

the universe in his own individuality. However, as a rule, the world cures egotism in another way.

From Houghton, Mifflin & Co., I have received a book which I mean to review more extensively for UNITY readers hereafter. I have read enough of it to satisfy me that in style, as well as contents, it is one of the ablest productions of the year. I refer to "American History and its Geographic Conditions," by Ellen Churchill Semple. The theme, as you see, is a most remarkable one, and the field has not been well worked by others. You will be surprised, as you read page after page, to note with what simple ease the author compresses facts and synthesizes their bearing. You get magnificent views of human history placed before you with simplicity. We are, of course, brought into close vision of those sublime new tendencies of humanity in which the United States is most deeply involved, whereby the interests of the world are made to center in the Pacific ocean, rather than in the Atlantic. The question presses upon us as we read such pages, how long before the bulk of the people can take hold of such facts, handle them wisely, and shape to them our political and social purposing. It is truly a great book.

My readers may think that I am in a mood unusually genial when I say what I have to say of "The Life and Times of Thomas Jefferson," by Thomas E. Watson, and published by D. Appleton & Co. This is a volume that I shall not undertake to review, simply because it is of a quality that demands quotations of whole pages. I am surprised to find that so much new material could be brought into service, while old material is so used as to make it as good as new. Mr. Watson is an independent thinker. It has been nearly impossible for a New England historian to write history without a bias from old Federalism; but Mr. Watson writes from the standpoint of Mr. Jefferson himself. If we are to head off centralization and imperialism; if we are to renew the vigor of local self-government and true Anglo-Saxonism, I am afraid we shall have to appeal to that heretofore despised and undeveloped part of our country, the South. From that section we have been getting some of our very ablest novels, and now our most sterling works in history. I am aware that in a compressed notice I can give no just impression of this magnificent work. It breathes with a new young life, a reverence for truth, and, perhaps best of all, a determination to stand for the fundamental principles of the Republic. Let the north beware lest it run away from the old while evolving the new. However, I am happy to wind up this meager book notice with the conviction that we are reacting to safer political purposing, to less dependence upon bosses, and to a stronger assertion of individualism and independence.

E. P. POWELL.

The Autumn Leaf.

The Autumn leaf, with reign so brief,
Is clad in gold and red and brown;
It looks so bright in rich sunlight
That death forgets on it to frown;
It has a heart to take its part,
As if good cheer were its true creed;
If time is done, the day is won,
Why should it fret? Ah! why indeed?

'Tis so with men, the time comes when
Their lives are drawing to a close;
But days so brief with good belief
May glow in beauty of the rose;
Time will depart but strength of heart
The nature will with triumph feed;
Love's day is done, but victory 's won,
Why should we fret? Ah! why indeed?

WILLIAM BRUNTON.

The Application of Pedagogical Principles to Sunday-school Work.

BY J. A. CRANSTON, SUPERINTENDENT OF CITY SCHOOLS, ST. CLOUD, MINN. A PAPER READ AT THE MEETING OF THE UNITARIAN CONFERENCE, OCTOBER 27, 1903.

To apply pedagogical principles to Sunday-school work would necessitate a pretty radical change in our present Sunday-school methods.

In our public schools we have from time to time readjusted our plans and methods to meet the urgent needs and ever increasing demands of our rapidly advancing civilization. But in our Sunday-schools we seem satisfied with meager results and are content to use methods long ago relegated to the past in pedagogical parlance. There is a formality to our work and a carelessness and indifference to the moral and spiritual growth of our pupils.

Our Sunday-school lessons, though a great improvement on the conditions preceding their adoption, are wanting in definite plans, in continuity of thought, and in gradation to meet the needs of the different ages and abilities of our pupils.

The ignorance of the Bible among the young people who have, most of them, been brought up in our Sunday-schools is pathetic; and, of itself is of sufficient evidence that a radical change is necessary in our present methods.

Sunday-school superintendents, as a rule, are men whose time is taken up with matters pertaining to their profession or business, leaving little, if any, time to devise ways and means of making the work more interesting and effective.

Sunday-school teachers, in most instances, have received no pedagogical training, and of necessity receive no remuneration for their services. They have become teachers either through the urgent request of the superintendent or through their own interest in and love for the work. While it is far from my purpose to depreciate the noble efforts of Sunday-school teachers and the grand results that many have achieved; still, it is true that a large per cent have failed. In some cases girls have been secured to take up the work and while some have in a measure proven successful, the practice should be discouraged, for they are not only lacking in age, but in judgment and sufficient knowledge of child life and of the Bible. They cannot command the confidence and respect for the teacher and reverence for the work that older teachers can and do secure.

Lack of punctuality and irregular attendance are difficulties in the way. In our day school, if teachers fail to secure regular and punctual attendance through ordinary means, they can enforce the law or rules and compel parents and pupils to comply with them. Not so in Sunday-schools. The matter of securing regular and punctual attendance falls entirely upon the teacher and Superintendent, and their success depends upon the amount of interest they can arouse and maintain in the pupils.

The carelessness and indifference of many parents in the matter of attendance and in having their children prepared with the lessons is another difficulty in the way. It is the rule rather than the exception that Sunday-school pupils make no preparation.

If the pupils' study of the Bible or lesson is confined to one day in the week and, as in many cases, to the short period of thirty minutes, it is not surprising to find lack of interest in Sunday-school work and so much ignorance of the Bible.

What are the remedies? More attention must be given to arranging a course of study to meet the needs of the child's nature, age and comprehension. The interest of children cannot be maintained for a considerable length of time in matter they fail to understand. Much of the work that is done in the primary and intermediate departments is beyond the

ability of the child to comprehend. He goes through his exercises in a listless, inattentive manner, taking much time to memorize passages that he afterwards recites in a half-hearted, parrot-like way. Why can not much of the interesting historical and geographical parts of the Bible be re-written in simple story form and with special reference to continuity of thought?

That primary or intermediate teacher is a pronounced success who can take the lesson truth and from it weave a story, simple in thought, yet embodying the elements of truth and righteousness. Such teaching can be done only by the natural or trained teacher, and is a powerful factor in moulding character and building for eternity.

Pupils should be aranged in classes according to their age and ability to comprehend the work, and promotions should be regular and based upon the completion of a definite amount of work. A test or examination might be given with a view to determine in part whether the class has completed the prescribed work. Experience in school work has demonstrated the advisability and necessity of keeping a definite purpose in the minds of the pupils and, with small children, to hold out some inducement as a reward to the faithful. Right here it is necessary to exercise caution that the reward shall not carry with it an element of weakness as rewards frequently do. Let the promotion be accompanied with appropriate exercises and the presentation of certificates of attainment. This may appear to some as injecting too much form and business into our Sunday-school work, but in my judgment much of the present weakness in our work is due to our failure to realize the great importance of the business end of the Sunday-school.

In the erection of churches considerable attention should be given to the needs and accommodation of Sunday-school classes. Sunday-school libraries should be selected with great care to correlate and supplement regular class work, and a librarian should be in charge who not only possesses a comprehensive view of the needs of the school as a whole, but of the moral and spiritual needs of the pupils of various ages and ability. A good library and librarian are indispensable to the success of a Sunday-school.

But, my friends, we may have a course of study thoughtfully and carefully arranged, we may have trained teachers and superintendents; we may have commodious and comfortable Sunday-school homes; yes, we may have all of these and more, but, unless we have spiritual life in the home, we shall fall far short of arousing and maintaining a permanent interest in Sunday-school work. As long as the Bible, that book of books, full of interesting history and biography, that book of all books, that should be read thoughtfully and prayerfully, remains closed by many parents or displaced by the recent novel or Sunday daily, just so long shall we fail to attain to our long cherished and fondly hoped for ideal in Sunday-school work. This, to my mind, far outweighs in importance and seriousness all the other difficulties in our way. It is a condition, not a theory, that confronts us, and it has been this condition, lack of spirituality in the home, that has baffled and will continue to baffle our efforts in Sunday-school work. But let us not become discouraged or weary in well doing, for in due time we shall reap if we faint not. Ours is a noble, a glorious work—the moulding of minds, the building of character, the saving of souls. Victor Hugo has said, "There is a spectacle more grand than the sea, it is heaven; there is a spectacle more grand than heaven, it is the inmost recesses of the soul." To save a soul is noble, but to save a soul, plus a life, is infinitely greater.

THE SUNDAY SCHOOL.

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By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

APPENDIX TO CHAPTER IX.

Memory Gem.

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a free man's will,
As lightning does the will of God."
—Pierpont.

Points of the Lesson.

I. That the ballot is a "weapon" and also "executes" the citizen's will.

II. That citizens are sometimes through interference not really left free to vote as they please or as they think is right, even under a republican form of government.

III. That the freedom of the ballot on the part of a citizen may be interfered with by threats of other citizens or by some indirect form of coercion.

IV. That freedom of the ballot does not imply the right to vote in a certain way for the sake of a bribe, or against what one believes to be the best good of one's country.

V. That even a government itself, if it is corrupt, sometimes through its officers interferes with the freedom of the ballot.

VI. That a tyranny of the majority in the matter of the ballot sometimes exists, like tyranny of a one-man despotism.

VII. That the freedom of the ballot is the greatest safeguard of republican institutions.

Duties of the Citizen.

I. We ought never to interfere with the right of other citizens in voting according to their own conscience and best judgment.

II. We ought in voting never to place the interests of a political party before the interests of the country as a whole.

The State's Duty.

I. A state by its government ought to provide its citizens with a free and impartial ballot.

II. A state by its government ought to protect its citizens from any interference with the privilege of voting according to their own conscience and best judgment.

Poem.

"The kings of old have shrine and tomb
In many a minster's haughty gloom."
—F. D. Hemans.

Further Suggestions to the Teacher.—Hold to this subject of voting and the ballot as long as it is possible to keep the interest of the class members. It is one of the most crucial series of topics for study in the entire course of instruction. If the pupils tire of it after a little while, then come back to it later on, after taking up some other theme for a time. Over and over again, in one way or another, emphasize the fact that voting is a duty and that a citizen should vote for the interests of his country as a whole. Dwell further on the possibility of a tyranny of a majority. Try and make the young people see the iniquity of interfering with another citizen who is voting according to his conscience. The temptation in modern times is very great to interfere with citizens in this direction, almost from a sense of duty itelf. People may say: If a cause is right, why should we not try to compel others to support our cause? It involves, too, the delicate problem of the *boycott*. We do not wish here to go into the ethics of this subject in detail, but it might be well to point out the danger of using such a

weapon when it comes to the ballot. We can show how a method of this kind may act like a boomerang. If we use it in a right cause, it may be used against us at another time in a wrong cause. Explain how an interference with freedom in the ballot is a form of tyranny, not unlike the tyranny of former despotisms. Point out that a despotism may be carried on through a number of individuals, as well as through one ruler. This fact needs to be brought out repeatedly and with great emphasis. People are liable to forget that one may use force or violence indirectly and yet as really as by physical means. We must have young people understand that it were better for a citizen to have a free ballot, even if the vote is on the wrong side, than to interfere with him or his ballot, because in the latter case we are exercising violence or using force, and upsetting the first principles of a free government. In connection with the lesson, if thought desirable, one or two pictures might be introduced, showing a citizen standing at the polling place or casting his ballot. So, too, there might be a picture of another scene where the ballots were being counted. In a future lesson, we shall discuss the tremendous sacrifice the human race has made in order to acquire this privilege of the ballot, when we come to treat of the "Struggle for Freedom in the History of Government."

The Century's New Cover.

The new cover of *The Century*, which has made the November issue stand out boldly on every newsstand and bookseller's counter, is being commended by readers and critics as "artistic," "dignified," and "unusually attractive." It is of simple architectural design, in ivory, black and Venetian red, on a soft olive-green; and it is said to be the only permanent magazine cover at the present time in which green is the predominant tone.

Radium—Is It An Element?

Radium belongs to the alkaline group—such as calcium, strontium, barium, and thorium—coming between barium and thorium, and having a special affinity for the former.

At the International Chemical Congress in Paris it was proposed by Mr. Gramont and agreed that no new substance could be described as an element unless its spark-spectrum had been measured and shown to be different from every other known form of matter. This was considered to have been one of the most important transactions of the international congress. It is remarkable that the application of this rule was first illustrated in the recognition of radium as a new element. It rested with Demarcay to find that radium was characterized by a special spark-spectrum of fifteen lines, with no lines of any other element.

Radium, as a metal, belongs to the alkaline group of elements, and its place in the table, according to Mendeléef's periodic law of atomic weights, is between barium and thorium, as carefully determined by Madame Curie, who makes the atomic weight of radium, by chemical methods, to be 225 (barium being 136.4, and thorium 230.8). Prof. W. N. Hartley, however, from a remarkable study of the spark-spectra of these and related elements, assigns to radium a weight of 257.8, considerably above thorium. As to its truly elementary character, however, and its close relation to barium and the other members of this group, Professor Hartley's spectrum results yield full confirmation.—From "Radium and Its Wonders," by George F. Kunz, in the *American Monthly Review of Reviews* for November.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

ETERNAL VIGILANCE THE PRICE OF LIBERTY.—Some ringing words published in lands whose immediate problems are not just our own, have yet a tonic quality and suggestiveness that may well justify translation. For instance these concluding paragraphs from an article by M. Paul Seippel on the "liberalism" of Leo XIII, which appeared in *La Semaine Littéraire:*

"Neither our children nor our children's children will see the end of this conflict going on through the ages.

"Rome can be patient, believing that the powers of the century cannot prevail against her. While we, on our part, have an idea that our modern liberties—how vague the expression!—are a final conquest. What assurance have we of this? These liberties came to us, history now admits, through the Reformation. They have their source in that religious conscience which, in freeing itself, was bound to free man from all tyrannies.

"But what if this source should fail?

"Triumphant still if one consults merely the text of our laws, liberty is menaced today on every side; from below by the masses of the people who, in the name of equality, aspire to a social despotism; from above by the forces of reaction, who see no other means of checking the formidable pressure of the proletariat save coercion.

"And just when liberty is most in danger its defenders are becoming most timid and abashed. They dare not show their colors boldly. The designation 'liberal' itself is out of favor; one makes as little display of it as possible, unless one happens to be pope.

"Here then is a state of things to encourage the hopes of the Church; with the present society she can only effect compromises; there is still too much liberty remaining. But what will be the social organization of tomorrow? Should this society be based upon coercion then indeed may the Church hope to come to an understanding with it.

"Hitherto we have always seen the Church allied with a despotism from above, why should it not some day be allied to a despotism from below? Why should not the religious collectivism which Rome claims to impose upon the world, after having unconsciously prepared the way for social collectivism, not sanction it some day under a form which would consecrate the spiritual power of the Church? This dream may seem chimerical. It is nevertheless today that of many Catholic socialists who see in it the only possible reconciliation between the Church and the modern world.

"Will liberty hold out long against the united efforts of all its adversaries? This much is certain, there is no magic in its mere name which will enable it to defend and maintain itself of itself. That was plainly demonstrated in the French revolution.

"It matters little how much one defines, decrees or proclaims liberty. It exists only by the common will, the *will that others shall be free.* It maintains itself only when it remains a passion in the hearts of men strong enough to hold in check those instinctive forces which tend to choke it.

"There is the real theatre of the struggle, and wherever the passion for liberty has weakened in the hearts of men, there Rome has won a victory."

Paul Desjardins in the bulletin of the *Union pour l'Action Morale* has again and again sounded a warning whose applicability and pertinence need not be confined to the French people and the arbitrary interpretation and enforcement or non-enforcement of the new laws governing associations, against which many thoughtful Frenchmen feel bound to protest. Apropos of these things he says:

"What we must consider is the legal doctrine embodied in such acts, and the social peril, the moral abasement which

would follow for several generations if this embodiment were tolerated and this doctrine tacitly admitted by our citizens. The Republic, in allowing the re-establishment of arbitrary methods, is losing a province, and the very one whose conquest has cost most in struggles, sacrifices and constancy. The disaster would be all the more irremediable because the Republic, not ceasing for all that to be a government by opinion, with tribune and public press, the subversion of law by the governing powers is accompanied by profuse apologies, wherein the derogation from justice is represented as the accomplishment of justice, and thus, in addition to the violence of the deed, the minds of the people are corrupted.

"Still more grave than the occurrences themselves would be the quiet acceptance of these occurrences by the people. Such an aceptance would certainly be in itself a most decisive occurrence for the future of our civilization. Suppose that, every one being too much concerned with his own comforts, no one should be found to look up the protest that we signed four years ago against the violation of the forms of law in regard to Picquart, to rewrite it with new names and put it again in circulation; suppose that the efforts made then were not sustained now for want of energy, and seemed to have been given once only for certain individuals, against certain others, and not against arbitrariness absolutely, absolutely for the right, —then the Republic would be ill indeed!

"The sign of its health is our sensibility to the least violations of right. It will not do for us to sleep peacefully over a denial of justice to an unknown, or to an opponent. When we come to that we shall have touched the very blood and sinews of the Republic." M. E. H.

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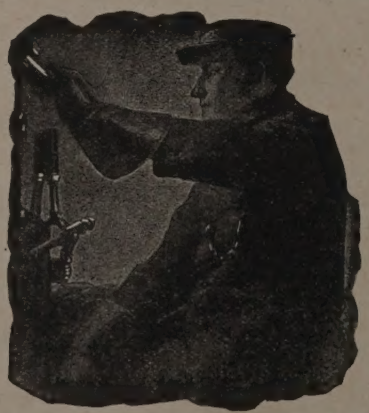

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